



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Alif Lam Ra</i> . ¹ <i>Telka</i> ^w (<i>sbe-that-afar-it</i> ^w / <i>those</i> ^w) (<i>are</i>) The Book's ^x <i>Aya'te</i> ^w (<i>Qur'an's statements</i>) and a Qur'an manifeste ^r .	الرَّ تِلْكَ ءَايَاتُ الْكِتَابِ وَقُرْءَانٍ مُبِينٍ ﴿١﴾
2. Often ² when ^o long ³ who ^r unbelieved they ^z if they ^z were Muslims.	رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ﴿٢﴾
3. <i>Tharr</i> ⁴ (<i>[you^s] let-alone/forsake</i>) them eat they ^z and <i>yata-mattao</i> ⁵ (<i>let them relish the temporary worldly delights</i>) and <i>yulhe</i> (<i>entertainingly-preoccupy/distract</i>) them the hope; so they ^z will know.	ذَرَهُمْ بِأَكْلُوا وَيَتَمَتَّعُوا وَيُلْهِهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ ﴿٣﴾
4. And not We perished of a village ^w except for it ^w a book <i>ma'aloom</i> ⁶ (<i>that which is known</i>).	وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَهَهَا كِتَابٌ مَعْلُومٌ ﴿٤﴾
5. Not surpasses of an <i>Ummaten</i> ^w (<i>generation/community</i>) ^w its ^w <i>ajala</i> ⁷ (<i>term-limit</i>) and nor <i>yasta'akherona</i> ⁸ (<i>affirmably slacken tarrying they^z</i>).	مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَخِرُونَ ﴿٥﴾
6. And they ^z said: <i>ya'ayyaba</i> (<i>O, you^s</i>) who ^x <i>nozzela</i> (<i>had been iteratively descended</i>) on him The <i>Thekro</i> (<i>Qur'an</i>) verily you ^s (<i>are</i>) surely a maniac ⁹ .	وَقَالُوا يَتَّبِعُهَا الَّذِي نَزَّلَ عَلَيْهِ الدِّكْرَ إِنَّكَ لَمَجْنُونٌ ﴿٦﴾
7. <i>Lawma</i> ¹⁰ (<i>why do not</i>) <i>ta'ateena</i> ^x (<i>[you^s] produce/cause to descend for us</i>) ^x by the angels, <i>en</i> (<i>if</i>) you ^s were of the <i>ssa'dequeena</i> (<i>always truth renderer</i>).	لَوْ مَا تَاتَيْنَا بِالْمَلٰٓئِكَةِ إِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿٧﴾
8. Not <i>nonazzelo</i> (<i>repetitively descend</i>) [<i>We</i>] the angels except by the right, and not they ^z were then <i>mundhareena</i> ¹¹ (<i>ones given reprieve</i>).	مَا نُنَزِّلُ الْمَلٰٓئِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ ﴿٨﴾
9. Verily We, <i>nazzalna</i> (<i>We repetitively descended</i>) The <i>Thekra</i> ^x (<i>Qur'an</i>) ^x and verily We (<i>are</i>) for it ^x surely keepers-up ¹² .	إِنَّا نَحْنُ نَزَّلْنَا الدِّكْرَ وَإِنَّا لَهُ لَحٰفِظُونَ ﴿٩﴾

¹ See the *Lexicon* attached to this Translation for commentary.

² The word "رُبَّمَا" in "رُبَّمَا" is an article of multiplicity, meaning "often." Some say it is for "paucity," meaning "little." However, currently, "رُبَّمَا" came to mean perhaps. See *القرطبي* and *الهادي*. What must be noted is that some time, by way of elegance and eloquence, in Arabic one explicitly expresses what he implicitly means by its opposite.

³ The word "يَوَدُّ" translated as "longs" means an earnest, heartfelt desire, especially for something beyond reach. That is to say: what many long for is not going to happen.

⁴ The word "tharr" = "let alone, forsake" has no English equivalent per se, so we transliterate and parenthetically explain.

⁵ See the *Lexicon* attached to this Translation for this word, generally meaning: taking temporary advantage of the worldly pleasures.

⁶ The word "ma'aloom" = "مَعْلُومٌ" is a subjective, singular, noun. No English correspondent for it.

⁷ The word "الأجل" means term-limit, see *اللسان*.

⁸ See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word.

⁹ The word "مجنون" is a noun corresponding to "maniac" rather than "insane" = an adjective.

¹⁰ The two words "لَوْ مَا" = "لو لا" = "هلا". When "لو ما" precedes a present tense verb that means to urge and reproach. See Arabic Grammar books or *القرطبي* in his explanation to this *Ayah*.

¹¹ The word "منظرين" is a plural objective noun for which there is no English equivalent, they who are reprieved.

¹² The word "حافظون" is rooted in "حفظ" which is "kept-up" not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) (although he was small he could keep up with the larger boys in sports)." (Emphasis is added).

10. And <i>laqad</i> (verily, already and affirmatively) We sent [of] before you ^g in the [firsts'] (ancients') sects ¹³ .	وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَيْعِ الْأَوَّلِينَ ﴿١٠﴾
11. And not <i>yaátehem</i> (comes to them) of a messenger except they ^z were by him <i>yastah'zeona</i> (affirmably jesting/ jesting).	وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿١١﴾
12. Like <i>tha'leka</i> (afar-that-it/) ^x [We] thread it ^x in the criminals' hearts.	كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿١٢﴾
13. Not believe they ^z by it ^x and <i>qad</i> (already and affirmatively) ceded ^w the dispensation ^w (of) [firsts] (ancients).	لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ ﴿١٣﴾
14. And had We opened on them a door from the Heaven ^w so <i>dhallu</i> (they ^z continued/ kept) in it ^w <i>ya'arojona</i> (curvilinearly ascend they ^z).	وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ ﴿١٤﴾
15. Surely (then would have) said they ^z : verily only (had been) closed our visions, rather we (are) people <i>mas'hooroona</i> (we had been bewitched).	لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ نحن قومٌ مسحورون ﴿١٥﴾
16. And <i>laqad</i> (verily, already and affirmatively) We made in the Heaven ^w zodiacs and We adorned/bedecked it ^w for the beholders.	وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيْنَهَا لِلنَّظِيرِينَ ﴿١٦﴾
17. And We kept-up ¹⁴ it ^w from every Satan <i>rajeemen</i> (one who is ever multitudinously stoned).	وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ ﴿١٧﴾
18. Except whom ^p <i>istaraqa</i> ¹⁵ ([he] stealthily stole) the hearing then followed him a <i>she'habon</i> (flamer-star) manifest.	إِلَّا مَنْ اسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ شَهَابٌ مُبِينٌ ﴿١٨﴾
19. And the Earth ^w We extended it ^w and We cast in it ^w anchors ¹⁶ (catches/ fasteners/ stabilizers)and We sprouted in it ^w of everything <i>man'zoonen</i> (that which is balanced and proportioned).	وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رُوسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ ﴿١٩﴾
20. And We made for you ^b in it ^w livelihoods and whom ^p not you ^c (are) for him/it ^x surely <i>ra'zeqeena</i> (giver of: provision/ victuals for sustenance/ rain).	وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشَ وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ ﴿٢٠﴾
21. And <i>en</i> (not) of a thing ^x except We have its ^x treasures and not <i>nona'zzelo</i> ([We] repetitively descend) it ^x except by <i>aqada'ren</i> (fate/ standard) <i>ma'aloomen</i> (that which known).	وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنْزِلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ ﴿٢١﴾
22. And We sent the winds ^w impregnators ^w ; so We descended from the Heaven ^w water ^x then <i>asqay-nakum</i> ¹⁷ (We availed its ^x drinking) to you ^b) it ^x ; and not you ^f (are) for it ^x surely storers.	وَأَرْسَلْنَا الرِّيْحَ لَوْفِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ ﴿٢٢﴾

¹³ The word “شيع”= “sects” in the sense of a parties whose members *mutually follow and succor each other*.

¹⁴ The word “حفظناها” is rooted in “حفظ” see footnote 14 above regarding “حفظ”.

¹⁵ The expression “استرق السمع”= “سمع مستخفياً” hence *stealthily* stole the hearing. See الهادي.

¹⁶ That is the mountains.

¹⁷ The word “أسقيناكم” rooted in “أسقى” and not “سقى.” And “أسقى” means *availed water for drinking*. See الراغب.

23. And verily We, surely [We] quicken and <i>nomeeto</i> ¹⁸ (We <i>deaden</i>); and We (are) The Heirs.	وَأَنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَحَنُ الْوَارِثُونَ ﴿٢٣﴾
24. And <i>laqad</i> (<i>verily, already and affirmatively</i>)knew We the <i>mustaq'demeena</i> ¹⁹ (<i>affirmed-antecedents</i>) of you ^b and <i>laqad</i> (<i>verily, already and affirmatively</i>)knew We the <i>must'akbereena</i> (<i>slackened-tarriers</i>).	وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَخْرِينَ ﴿٢٤﴾
25. And verily your ^t Lord He throngs them; verily He (<i>is</i>) <i>Hakeemon</i> ²⁰ (<i>infinite hekma</i> ²¹ Possessor) Omniscient.	وَإِنَّ رَبَّكَ هُوَ مَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿٢٥﴾
26. And <i>laqad</i> (<i>verily, already and affirmatively</i>) We created the mankind of <i>ssalssa'len</i> (<i>dry-clay</i>) of <i>hama'en</i> (<i>dark-odorous-ooze</i>) <i>masnoonen</i> (<i>dark fermented ooze which is smoothened</i>).	وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَلٍ مِنْ حَمَلٍ مَّسْنُونٍ ﴿٢٦﴾
27. And the Jann ^x (<i>plural of Jinn</i>) We created it ^x of before of the hot wind's fire ^w .	وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ ﴿٢٧﴾
28. And <i>edh</i> (<i>when/whence</i>) said your ^t Lord for the angels: verily I am creating a human of <i>ssalssa'len</i> (<i>dry-clay</i>) of <i>hama'en</i> (<i>dark-odorous-ooze</i>) <i>masnoonen</i> (<i>dark fermented ooze which is smoothened</i>).	وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلِّقُ بَشَرًا مِنْ صَلْصَلٍ مِنْ حَمَلٍ مَّسْنُونٍ ﴿٢٨﴾
29. So <i>edha</i> (<i>if/when</i>) <i>samwaytoho</i> (I erected/evened/set him), and I blew in him of My <i>Rou'be</i> (<i>Soul</i>), then let-fall you ^z for him kowtowing.	فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٢٩﴾
30. So kowtowed the angels all (<i>of</i>) them wholes.	فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٣٠﴾
31. Except Iblis <i>aba</i> ²² (<i>categoricallyrefused</i>) [<i>he</i>] to be [<i>he</i>] with the <i>sa'jedeena</i> (<i>they that are kowtowing</i>).	إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ ﴿٣١﴾
32. Said [<i>He</i>]: O, Iblis, what (<i>is</i>) for you ^g that not [<i>you s</i>] be with the <i>sa'jedeena</i> (<i>kowtowing-they</i>).	قَالَ يَبْنَئِيلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ ﴿٣٢﴾
33. Said [<i>he</i>]: not [<i>was</i>] [<i>I</i>] to kowtow for a human You ^g created him of <i>ssalssa'len</i> (<i>dry-clay</i>) of <i>hama'en</i> (<i>dark-odorous-ooze</i>) <i>masnoon</i> (<i>dark fermented ooze which is smoothened</i>).	قَالَ لَمْ أَكُنْ لَأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَلٍ مِنْ حَمَلٍ مَّسْنُونٍ ﴿٣٣﴾
34. Said [<i>He</i>]: so let-egress [<i>you s</i>] from it ^w so verily you ^g (<i>are</i>) <i>rajeemon</i> (<i>one who is ever multitudinously stoned</i>).	قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٣٤﴾
35. And verily on you ^g (<i>is</i>) the curse ^w to the <i>Deen's</i> ²³ (<i>Requital's/Judgment's</i>) Day.	وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ ﴿٣٥﴾
36. Said [<i>he</i>]: my Lord then let-reprieve me [<i>You s</i>] to a day (<i>to be</i>) resurrected they ^z .	قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٣٦﴾

¹⁸ The word “أَمَات” in “نُمِيتُ” is the *transitive verb to deprive* of life. See Merriam Webster's Unabridged Dictionary.

¹⁹ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

²⁰ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

²¹ See the *Lexicon* attached to this Translation for “hekma.”

²² The word *aba*=“أَبَى” means *categorically (absolutely, without exception) refused*, i.e. *not* just simply refused.

²³ That is the Day of Judgment.

37. Said [He]: So verily you ^g (are) of the <i>mundhareena</i> (they who are: deferred/reprived).	قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٣٧﴾
38. To[day](of) the time the <i>ma'aloome</i> (that which is known).	إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٣٨﴾
39. Said [he]: my Lord, by what <i>aghawaytaney</i> ²⁴ (You ^g caused me to indulgently stray and be disappointed) surely I assuredly ²⁵ adorn for them in the Earth ^w and surely <i>aghweyannhum</i> ([I] assuredly cause them to indulgently stray and so be disappointed) wholes.	قَالَ رَبِّ مِمَّا أَلْغَوَيْتَنِي لِأُزِينَ لَهُمْ فِي الْأَرْضِ وَلَا أُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٣٩﴾
40. Except Your ^t <i>eba'de</i> (worshippers/submitters/slaves) of them the <i>mukhlaseena</i> ²⁶ (they who are purified and saved).	إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ ﴿٤٠﴾
41. Said [He]: this (is) <i>Sseratton</i> (single and a specific Path) on Me straight (it ^{is} is).	قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ﴿٤١﴾
42. Verily My <i>eba'de</i> (worshippers/submitters/slaves) not for you ^g on them an authority, except whom ^p <i>ettaba'a</i> ([he] closely-followed) you ^g of the <i>ghaweena</i> ²⁷ (strayers because of fallacious belief resulting in disappointment).	إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ ﴿٤٢﴾
43. And verily Hell ^w (is) surely their appointment(as) wholes.	وَأَنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٣﴾
44. For it ^w seven doors, for every door [of them] (is) a portion <i>magsoomon</i> (one that is allotted).	لَهَا سَبْعَةُ أَبْوَابٍ لِّكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَّقْسُومٌ ﴿٤٤﴾
45. Verily the <i>muttaqeena</i> (reverential guarders against Allah's displeasure) (are) in gardens ^w and wells ^w .	إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٤٥﴾
46. Let-enter it ^w you ^z by peace <i>aa'meneena</i> (self-safety-securers).	أَدْخُلُوهَا بِسَلَامٍ ءَامِنِينَ ﴿٤٦﴾
47. And wrested We what (is) in their hearts of rancor; brothers [they] (are) over couches mutually fronting (<i>tête-à-tête</i>).	وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ ﴿٤٧﴾
48. Neither touches/betides them in it ^w a fatigue and nor they (are) from it ^w surely <i>mukbrajeena</i> (expellees).	لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ ﴿٤٨﴾
49. <i>Nabbe'a</i> (let inform you ^s by piece-of-significant-and-availing-news) My <i>eba'de</i> (worshippers/submitters/slaves) surely I, I The <i>Ghafooro</i> (iterative Forgiver), <i>Raheemo</i> (iterative mercy Giver).	﴿٤٩﴾ رَبِّيَ عَبْدِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٥٠﴾
50. And that My torment ^{x28} it ^x (is) the torment ^x the painful.	وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥٠﴾
51. And <i>nabbe'ahum</i> (let you ^s inform them by piece-of-significant-and-availing-news), a'n (regarding) <i>Ebraheema's</i> (Abraham's) guests.	وَنَبِّئُهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ ﴿٥١﴾
52. <i>Edh</i> (when/since) they ^z entered on him and said they ^z :	إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا

²⁴ The word "اغوى" in "اغويتني" = "إنهمك في الضلال و خاب"، so he: indulgently strayed and was disappointed. See اللسان.

²⁵ The "ل" in "لأزين" and "لأغوين" are juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed here in both cases by "assuredly".

²⁶ The word "mukhlaseen" is objective, masculine, plural noun meaning: they that were selected by Allah for purity of their genuine nature and thus were provide safety and security from any punishment.

²⁷ The word "الغاوين" strayers because of fallacious belief resulting in disappointment for them. See اللسان and الراغب.

²⁸ The word "عذاب" = "torment" is a singular, masculine, subjective noun in the Arabic language.

peace; said [he]: verily we (are) of you ^b <i>wajeloona</i> ²⁹ (they who are apprehensive).	قَالَ إِنَّا مِنْكُمْ وَجِلُونَ ﴿٥٢﴾
53. Said they ^z : let-not <i>tanjat</i> ³⁰ (feel your ^s apprehensive); verily we <i>nobashsheroaka</i> ³¹ ([we] tell pleasant tidings to you ^s) by an omniscient <i>gholamon</i> ³² (boy).	قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ ﴿٥٣﴾
54. Said [he]: have you ^c <i>bashsharto</i> ³³ (tell pleasant tidings to) me albeit that touched/betided me the agedness; so by what <i>tobasheroona</i> ³⁴ (you ^f tell pleasing tidings to [me]).	قَالَ أَبَشِّرْتُمُونِي عَلَى أَنْ مَسَّنِيَ الْكِبَرُ فَبِمَ تَبَشِّرُونَ ﴿٥٤﴾
55. Said they ^z : <i>bashsharnaka</i> ³⁵ (we told pleasant tidings to you ^s) by the right/truth, so let-not be [you ^s] of the despondents.	قَالُوا بَشِّرْنَاكَ بِالْحَقِّ فَلَا تَكُن مِّنَ الْقَنِيطِينَ ﴿٥٥﴾
56. Said [he]: and who ^a [he] desponds of his Lord's mercy ^w except the strayers.	قَالَ وَمَنْ يَقْنَطُ مِن رَّحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ﴿٥٦﴾
57. Said [he]: then what (is) your ⁿ <i>khattbo</i> (serious-matter), O, you the <i>mursaloona</i> (sent-messengers).	قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٥٧﴾
58. Said they ^z : verily we (had been) sent to a people, criminals.	قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ ﴿٥٨﴾
59. Except <i>aala</i> ³⁶ (family/ house/ kin) (of) Lootten (Lott) verily we surely (are) <i>munajjo</i> (iteratively deliverers of) them wholes.	إِلَّا ءَالَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ ﴿٥٩﴾
60. Except his [woman] (i.e. wife) we correlated ³⁷ verily she (is) surely of the <i>gha'bereena</i> ^x (residuals/ remnants) ^x .	إِلَّا امْرَأَتَهُ قَدَرْنَا إِنهَا لَمِنَ الْغَابِرِينَ ﴿٦٠﴾
61. So <i>lamma</i> (when/ whence) came <i>aala</i> (family/ house/ kin) (of) Lootten (Lott) the <i>mursaloona</i> (sent-messengers).	فَلَمَّا جَاءَ ءَالَ لُوطٍ الْمُرْسَلُونَ ﴿٦١﴾
62. Said [he]: verily you ^b (are) a people <i>munkaroona</i> (unknown folks).	قَالَ إِنَّكُمْ قَوْمٌ مُّنكَرُونَ ﴿٦٢﴾
63. Said they ^z : rather we came (to) you ^s by what they ^z were in it ^x dubitating they ^z .	قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ ﴿٦٣﴾
64. And <i>aa'taynaka</i> (we came from afar to you ^s) by the right, and that verily we (are) <i>ssadeqeena</i> (always truth enforcers).	وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ ﴿٦٤﴾

²⁹ The word “وجلون” = “*wajelon*” is a *quasi-adjective noun* (صفة مشبهة), see البصائر and لمحمود صافي. There is no English equivalent for such a word *per se*. It means: *they who are apprehensive*.

³⁰ The word “توجل” is a *present tense* meaning “*feel apprehensive*,” see the previous footnote above, 2712.

³¹ The word “نُبَشِّرُ” = “*nubashshara*” has no English equivalent *per se*. So, we resort to transliteration and parenthetical explanation. It is a present tense verb where a *speaker* is telling *another* to tell pleasant tidings, albeit surely not all of the times pleasing to *some* recipients. As some times “grievous” tiding could be the case. Clearly *demeritorious people* do not deserve any pleasant tidings, *except by way of sarcasm*. As raising their expectations and suddenly plunging it deep into the abyss of dismality is very fitting for them.

³² The word “*gholamon*” means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/ slave.

³³ Ibid.

³⁴ The letter “ن” in “تَبَشِّرُونَ” by Arabic (linguistic) Rule, is called “نون الوقاية او العمداء، حيث لا يُستغنى عنها” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “تَبَشِّرُونَ” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's end harmony (rhyme)*. See إعراب القرآن، لمحمود صافي

³⁵ See the Lexicon attached to this Translation for *bashshara/youbashsharo/ mubashsheron* = يُبَشِّرُ/يُبَشِّرُ

³⁶ The word “آل” has many meanings, among them: (1) the distant indistinguishable human apparition, (2) the family of a person, i.e. wife and children, (3) the chiefs or the notables of a family, (4) the followers of a certain leaders. It is used to *ennoble and dignify*.

³⁷ The word “قَدَر” has several meaning, among them “*measured*” or *correlated* one thing with another as *having the corresponding characteristics*.

65. Therefore, as're (let-[you ^s] nocturnally-ambulate/travel) by your ^t family ^w by a segment of the night and <i>ettabe'a</i> (let-closely-follow [you ^s]) their rears and let not <i>yaltafit</i> (side-glance) an <i>ahadon</i> ³⁸ (lone/any-one) of you ^b and let-proceed you ^z whence (to be) commanded you ^z .	فَاسْرَ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَاتَّبِعْ أَدْبِرَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَآمِضُوا حَيْثُ تُؤْمَرُونَ ﴿٦٥﴾
66. And We judged (revealed/conveyed) to him <i>tha'leka</i> (afar-that-it/) ^x the matter, that <i>da'bera</i> ³⁹ (rear-most/last of) those (people) (is) <i>maqtoo'on</i> (to be cut off/to be rooted away) <i>mussbeena</i> (as they reach morning).	وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَهُمْ هُوَ لَا مَقْطُوعٌ مُّصْبِحِينَ ﴿٦٦﴾
67. And came the city's ^w folks ^w <i>yestabsheroona</i> ⁴⁰ (they seek pleasant tidings) (i.e. rejoicing for the new arrivals).	وَجَاءَ أَهْلَ الْمَدِينَةِ يَسْتَبْشِرُونَ ﴿٦٧﴾
68. Said [he]: verily these (are) my guests, so let-not you ^z scandalize [me] ⁴¹ .	قَالَ إِنَّ هَؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ ﴿٦٨﴾
69. And <i>ettaqo</i> (let reverentially guard you ^z not to displease) Allah and let-not you ^z disgrace [me] ⁴² .	وَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ ﴿٦٩﴾
70. Said they ^z : Have [and] ⁴³ not [we] restrained you ^g a'n (regarding) the worlds.	قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ ﴿٧٠﴾
71. Said [he]: these (are) my daughters, en (if) you ^c were doers.	قَالَ هَؤُلَاءِ بَنَاتِي إِن كُنتُمْ فَاعِلِينَ ﴿٧١﴾
72. By <i>aamroka</i> (your ^t life/ religion) verily they (are) assuredly ⁴⁴ in their inebriety/intoxication addling they ^z .	لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ ﴿٧٢﴾
73. So took-she ^y them the shriek-she ^y <i>mushreqeena</i> ⁴⁵ (as they entered the full sunshine after sunrise).	فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ ﴿٧٣﴾
74. So We made its ^w height its ^w bottom and We ill-rained ⁴⁶ on them stones ^w ⁴⁷ of <i>Sejjelen</i> (petrified clay).	فَجَعَلْنَا عَلَيَّهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّن سِجِّيلٍ ﴿٧٤﴾
75. Verily in <i>tha'leka</i> (afar-that-it/) ^x surely (are) <i>Aya'ten</i> ^w (miracles/signs/proofs) for the <i>mutawasseeena</i> (signa-seekers).	إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّمُتَوَسِّمِينَ ﴿٧٥﴾
76. And verily it ^w ⁴⁸ (is) surely by a path ⁴⁹ sustainer.	وَأَنَّهَا لِسَبِيلٍ مُّقِيمٍ ﴿٧٦﴾

³⁸ See the *Lexicon* attached to this Translation regarding "أحد."

³⁹ The expression, as in this *Ayah*: "Then cut off last (of) the people" = "فقطع دابر القوم" meaning *uprooted the last person of such people*.

⁴⁰ The word "استبشروا" means (a) he sought the pleasant tidings, or (b) Rejoice or show, by verbal, facial or bodily expressions gladness of pleasant tidings.

⁴¹ The letter "ن" in "تضحون" by Arabic (linguistic) Rule, is called "نون الوقاية او العمداء، حيث لا يُستغنى عنها" which precedes the speaker's pronoun "ي." The speaker's pronoun "ي" in "تضحون" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (rhyme). See *إعراب القرآن، لمحمود صافي*.

⁴² Ibid, only here regarding نخزون.

⁴³ The Arabic interrogative-castigatory particle "أولم" (implying negation) is made up of three parts (أ), (و), (لم) "أولم" meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an interrogative particle which takes precedence for beginning a sentence. See the *Lexicon* attached to this Translation for more elaboration.

⁴⁴ The "ل" in "لعمرك" is clearly juratory = "ل القسم" and the "ل" in "لقي" is also juratory = "ل القسم", amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly".

⁴⁵ The word "mushrequeen" means as they entered into the full sun shine immediately after sunrise, as sunrise = "البروز" and "الشروق" = full sunshine after sunrise. See *النتاج*.

⁴⁶ In Arabic there is a distinction between "مطر" = rained, and "أمطر" = ill-rained, as "مطر" = في الخير and "أمطر" = في الشر. In this case "أمطر" is used. So for lack of "أمطر" in English, I chose ill-rained.

⁴⁷ The word "حجارة" = [she]-stones is plural of multiplicity vis-à-vis plural of paucity. So, lots and lots of stones.

⁴⁸ That is the doomed city.

77. Verily in <i>tha'leka</i> (<i>afar-that-it/</i>) ^x surely (<i>is</i>) an <i>Aya'tan</i> ^w (<i>miracle/sign/proof</i>) for the believers.	إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾
78. And <i>en</i> (<i>surely</i>) [was] the <i>Ayka'te's</i> ^w (<i>thicket's</i>) companions certainly (<i>are</i>) <i>dha'lemeena</i> (<i>injustice-doers</i>).	وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ لَظَالِمِينَ ﴿٧٨﴾
79. So We revenged from them and verily both ⁵⁰ (<i>of</i>) them (<i>are</i>) surely by a principal manifester.	فَأَنْتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ ﴿٧٩﴾
80. And <i>laqad</i> (<i>verily, already and affirmatively</i>) denied the <i>Hej're's</i> (<i>valley between Madeena and Syria</i>) companions the <i>mursaleena</i> (<i>sent-messengers</i>).	وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ ﴿٨٠﴾
81. And <i>aa'tayna</i> (<i>We accorded/given</i>) them Our <i>Aya'te</i> ^w (<i>miracles/signs/proofs</i>) then they ^z were <i>a'n</i> (<i>regarding</i>)it ^w shunners.	وَأَتَيْنَاهُمُ آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ ﴿٨١﴾
82. And they ^z were carving of the mountains houses <i>aa'meneena</i> (<i>self-safety-securers</i>).	وَكَانُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا ءَامِنِينَ ﴿٨٢﴾
83. Then took-she ^y them the shriek-she ^y <i>mussbebeena</i> (<i>as sun rise approached them</i>).	فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ ﴿٨٣﴾
84. So not enriched ⁵¹ <i>a'n</i> (<i>off</i>) them what they ^z were earning.	فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٤﴾
85. And not We created the Heavens ^w and the Earth ^w and what (<i>are</i>) between them both except by the right; and verily The Hour ^w surely (<i>is</i>) <i>aa'teyaton</i> ^w (<i>approaching/coming</i>) ^w so let-condone [<i>you</i> ^s] the condonation the beautiful.	وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ ۖ فَاصْفَحَ الصَّفْحَ الْجَمِيلَ ﴿٨٥﴾
86. Verily your ^t Lord, He (<i>is</i>) The <i>Kballaqa</i> (<i>multitudinous Creator</i>), The Omniscient.	إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨٦﴾
87. And <i>laqad</i> (<i>verily, already and affirmatively</i>) <i>aa'taynaka</i> (<i>We accorded/gave you</i> ^s) seven of the <i>mathaney</i> ⁵² (<i>i.e. Qur'an Surah 1</i>) and The Qur'an ^x The Great.	وَلَقَدْ ءَاتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ ﴿٨٧﴾
88. Let-not assuredly extend [<i>you</i> ^s] your ^t [both] eyes ^{w53} to what <i>matta'na</i> (<i>We had let relish the transitory worldly delights</i>) by it ^x likes/kinds ⁵⁴ of them and let-not sadden [<i>you</i> ^s] on them and let-lower [<i>you</i> ^s] your ^t wing ⁵⁵ for the believers.	لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ ۖ وَخَفِضْ جَنَاحَكَ لِّلْمُؤْمِنِينَ ﴿٨٨﴾

⁴⁹ That is standing sustainedly for all to see.

⁵⁰ This is in reference to both townships of people of Lot, i.e. *Madyan* and the *Ay kah*.

⁵¹ The word “أَغْنَىٰ” has triple meanings: (1) *enriched*, (2) *sufficed*, and (3) *benefited*. But “enriched” includes the three. As “enriched” made rich or richer, made fuller, more meaningful, or more rewarding, so “enriched” is superior.

⁵² Commentators of The Qur'an are of different opinions as to the meaning of “the seven mathaney.” However, the majority seems to agree that it is the Openershe^y, الفاتحة.

⁵³ The expression: “extended his both eyes”=“مَدَّ عَيْنَيْهِ” means *desired what someone else has*.

⁵⁴ The word “أَزْوَاجًا” in this *Ayah*, linguistically and according to many Qur'an commentators means: *likes/kinds*, i.e. الطبري and اللسان.

⁵⁵ The expression “[*you*^s] lower your wing” is lofty Arabic *tongue* expression meaning *show* “softness,” kindness, or be “courteous towards” all are as *figurative* expressions, as the “wings” are the arms, *symbols of strength*. So when one “lowers” the arms the person makes them tucked to his sides indicating *respect* or *submission*.

89. And let-say [you ^s]: verily I am the <i>nathero</i> (repetitive <i>warn</i>) the manifester.	وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ﴿٨٩﴾
90. Just-as We descended on the portioners ⁵⁶ .	كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ ﴿٩٠﴾
91. Who ^r they ^z made The Qur'an ^x <i>eedbeena</i> ⁵⁷ (that which is <i>dismembered</i>).	الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ﴿٩١﴾
92. So by your ^t Lord, surely [We] assuredly ⁵⁸ question them wholes.	فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾
93. <i>Amma</i> (regarding) what were they ^z working.	عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾
94. So <i>issda'a</i> (let-promulgate [you ^s]) by what [you ^s] (are being) commanded and let-shun[you ^s]a'n(off) the <i>mushbrekeena</i> (be-they who partner deities with Allah/ be-polytheists).	فَأَصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾
95. Verily We sufficed you ^g the <i>mustab'ze'eena</i> (affirmable <i>jesters/ affirmably-jesting they^z</i>).	إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾
96. Who ^r they ^z make with Allah another <i>elaban</i> (a deity), then will know they ^z .	الَّذِينَ تَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ ۖ فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾
97. And <i>laqad</i> (verily, already and affirmatively) [We] know surely you ^g constricts your ^t bosom by what they ^z say.	وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾
98. So <i>sabbeh</i> ⁵⁹ (let-say[you ^s]: <i>subhana Allah</i>) by your ^t Lord's praise and be[you ^s] of the <i>sa'jedeena</i> (kountowing-they ^z).	فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ ﴿٩٨﴾
99. And let-worship [you ^s] your ^t Lord until comes (to) you ^g the <i>yaqeen</i> ⁶⁰ (the: inevitable certitude/ death).	وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿٩٩﴾

⁵⁶ Qur'an commentators vary as to the exact meaning of the word "المقتسمين," as it potentially bears more than one meaning: It could mean those who did *portion* (segment) The Qur'an into *parts*, believing in some and not in the others. Or also it could mean "swearer-allies" those who swore as allies to gather their endeavor against Mohammad (SAWS) and his followers.

⁵⁷ The word "عضي، أي فرق إلى أجزاء" = *dismembering into parts*. Hence, they *dismembered* The Qur'an. The Qur'an is a single *whole*. When they pull off some parts (as they please) and choose to accept part(s) and leave other parts as unacceptable, what they were doing is *dismembering* it.

⁵⁸ The "ل" in "النسألن" is a juratory-"ال القسم" = "ل" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly".

⁵⁹ The phrase "subhana Allah," means: *hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of Allah*.

⁶⁰ That is death. +